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INTERNATIONAL BIBLE STUDY.

January 30th, 1881. *Genesis.* XXXVII. 1-5; 23-36.

Joseph comes before us at the age of seventeen, engaged with his brethren in keeping his father's flocks. "He brought unto his father an evil report of his brethren." His father was specially attached to him, as being the child of his old age, though there was one younger than himself, Benjamin. The older sons, when away from their father's eye, threw off the restraint under which they were at home, and did things that they would not like to have their father know. Displeased because of the greater affection shown to Joseph, they retaliated by subjecting the latter to many indignities and hardships. When his father interrogated him as to what had occurred during their absence from the house, he, without any malice, in all simplicity, told his father of their conduct. It may be that they sent him to distant places from which he could not return in the time appointed by his father, and when questioned as to the delay, was obliged to tell what the cause was, and thus, *unintentionally, inculpated his brethren.*

"They hated him." What a picture of human nature is this. Men hate a man because somebody loves him. The same selfishness that causes men to be dissatisfied when they see another more successful than themselves in accumulating property, embitters them when they see him obtaining favour or commendation? And there are many families where resentment is awakened in the hearts of some, because another seems to enjoy the favour of God. The same favour is easily obtained by them if they consent to pursue the required course; but this they are unwilling to do, and they are also unwilling that another should do it. Our lesson does not take in the dreams with which Joseph was favoured,. That these dreams had a great influence upon his after life we cannot doubt. There was no scripture in those days with its numerous promises to encourage faith; there was need of special revelations of the will of God; and by these dreams God indicated that he had an important work to accomplish by his agency, and would be with him during all the vicissitudes of his intervening course.

"They stript Joseph out of his coat." 23. This was the coat of many colours, the badge and symbol of his father's love, and they had a peculiar pleasure in stripping him of it. Nothing is so displeasing to the worldly man as the garment of righteousness that God puts on one who believes in Christ, and who differs from them by the power he possesses to overcome temptation and do the will of God. It is not wickedness that excites the deepest resentment of men, but superior goodness; and this for the reason that it awakens their conscience and throws them out of harmony with themselves.

"They sat down to eat bread." Joseph was lying at the bottom of a pit, probably an exhausted well. This reflection did not in the least interfere with their appetites. They had a sense of relief, in the thought that they had disposed of one whose presence had been a continual rebuke to them. They probably spoke to one another of his dreams, saying, This is the virtuous youth who dreams that we all, with his father and mother, shall one day bow down to him! Let him now see how much comfort he can get out of those dreams. A loaf or two of this bread would be worth more to him than all his fine dreams, with his fine coat to boot.

"What profit is it if we slay our brother and conceal his blood? Come and let us sell him to the Ishmaelites." 26, 29. We do not need to take his life; we can accomplish the ends we have in view as effectually by selling him to those who will consign him to slavery in a distant land, as by letting him starve to death in this pit.

"He is our brother and our flesh." They want to take to themselves the credit of having acted a fraternal part towards him, at *the very time when they are consigning him* to exile and slavery.

"They sold Joseph for twenty pieces of silver." 28. Joseph was in many respects a type of the Saviour. In order that he might sit upon a throne and dispense life, it was necessary that he should be cast out, contemned and condemned by his brethren. He was sold for an insignificant sum. He was stripped of his raiment. It was because he was a beloved son that he was rejected by his brethren. He was mourned as dead by those that loved him. He was lamb-like and submissive, recognizing his Father's hand, and holding fast to the hopes inspired by God's word.

"Reuben rent his clothes." 29. He was dismayed at not finding Joseph in the pit. He had gone hand in hand with his brethren in consigning Joseph to the pit, but with mental reservation; he intended to save him and restore him to his father. It is more easy to enter the pathway of the wicked than to retrace one's step, afterwards. Reuben had some scheme of his own by which he proposed to save his brother without bringing upon himself the resentment of the rest.

"Jacob said, It is my son's coat, an evil beast hath devoured him." For many a long year Jacob had constantly before his eyes this vision of his beloved son torn to pieces by a lion. It was a great trial of his faith. Though his faith could not grasp all that was indicated in the two dreams, he still had indulged many pleasing anticipations concerning the future of this dear youth, and expected that God would watch over all the steps of one whose heart was so given to him. Many a temptation to murmur against this stern providence knocked at the door of his heart. Perhaps, he was led to look into the chambers of memory, and hold converse with his own unsatisfactory past, and conclude that the sins of the father were visited upon the children. In vain did his sons and daughters endeavour to comfort him; he told them plainly that he expected to walk hand in hand with sorrow all the rest of his days.

"I will go down into the grave unto my son mourning." To go to the grave was to go to his son. He evidently looked forward to a reunion in the other world. For the body of his son was not in any grave; it was not that he expected to join. The grave was not the bound of hope, even in that twilight dispensation.

WEEKLY REVIEW.

—An elephant in America is being complimented just now because of its good memory. Three years ago it was crossing a bridge in Vermont and fell through. Lately it was brought to the same locality; a better bridge had been constructed in the interim; the owner of the elephant did not recognize the place, but the elephant did, and refused to cross the bridge. The bullocks in this country have a memory for places that casts the above instance into the shade. A pair of bullocks such as are used in a *dumny* will remember any gateway through which they have at any time entered, and the driver finds it difficult to keep them from entering the compounds which they recognize, even in a crowded city like Bombay, as having been entered by them on a previous occasion, it may be years previously. If any one will consider this matter, it will seem as though these animals retained a complete topographical chart of all the streets traversed at any time. Are they guided by the eye? There is not generally any thing very distinctive about the gateway of a house, and the bullocks must scrutinize the gates very accurately to distinguish them one from another, as they do. Yet they are beaten and tortured and insulted as though they were the most stupid of all animals.

—A Police officer has just been convicted of having received a bribe from parties against whom he had brought a charge of gambling. It is a good thing when a case of bribery is detected; the fear of having the thing divulged causes those who are not honest to act as though they were, and every discovered instance tends to weaken the force of the temptation to which public officers are subjected. The Bombay Police was once a great deal more corrupt than it now is; but Police officers, both European and Native, are exposed to great temptation in a city like this where so many are obnoxious to the law, but are desirous of evading its penalties. We fear that in various departments of the public service there is a great deal of bribery. Cupidity and ingenuity combined find many ways of drawing money

from the pockets of men, whether in the relinquishment of just charges, or the instituting of unjust ones.

—We see it stated that Miss Helena Gladstone, the daughter of the premier, having passed the preliminary examinations, returns to Newnham College, to study for the position of preceptress in that institution. This a sign of the times. Formerly it would have been regarded as a thing simply incredible that a lady occupying one of the highest positions in society, should devote herself to a life of toil and self-denial and comparative obscurity, simply for the sake of being useful to her fellow-creatures. But every day there is progress in just this direction, among that portion of the upper class of English society which is under the influence of Christian principle. There are many well-to-do families in Great Britain and America where the daughters grow up with the idea that they are to devote themselves to the good of the poor, the ignorant, the depraved, or the sick, in ragged schools, hospitals, asylums, prisons, barracks, docks, and in the highways and hedges. It used to be thought that womanhood existed for marriage, and that there was no vocation for women of the upper classes apart from matrimony. Many women have been made supremely miserable by having been brought up with the idea that the great end of female existence is to marry, and they have gone through life with that oppression of the spirits which waits upon concious failure. It is matter of congratulation that nobler ideas of the significance of female existence, are making their way, it may be very gradually. People of this country may well take note of the example set by Miss Gladstone.

—The *Indian Church Gazette* devotes some pages to an account of the religious ceremonies observed in connexion with the opening of the house hired by the Oxford missionaries who have lately arrived in Calcutta, for their residence, in Bow Bazar St. The Feast of the Epiphany, Jan. 6th, was thought to be an auspicious day for this opening. The Bishop of Calcutta was met at the street gate by 'the Clergy of Calcutta' and a procession was formed with the cross, or rather *a* cross borne in front by a student. At the porch of the house the procession halted and prayers were offered; the procession moved on to the common room up-stairs where there was more responsive reading with prayers abundant; finally the procession reached the Chapel. Here there was a ceremony connected with the reception of the three missionaries into the Oxford Brotherhood of St. Paul, and induction of the Rev. E. F. Willis as Superior. The Bishop then gave an address, ascribing to the late Bishop Douglas of Bombay, the movement that has issued in the establishment of Missions by the Oxford University. Mr. Willis, the Superior of the Brotherhood, said there were two rules of the order which they would ask the help of all to enable them to fulfil; one, enjoining the duty of taking no meals outside the Mission house, the other the duty of confining themselves to there own proper work.

—A contemporary thinks a European has been hardly dealt with for being condemned to eight months' imprisonment with hard labour for having stolen wearing apparel worth only Rs. 51. We suppose that the man would have been glad if the wearing apparel had turned out to be worth much more. There were three charges against him. The fact that he had not been convicted before, is regarded as a reason why a milder punishment should have been inflicted. We cannot say that we take the same view of the case that our contemporary does. If responsibility is according to light, then instances of rascality committed by a European should be regarded as more heinous than when committed by a Native of this country.

—We are glad to acknowledge receipt of the *Indian Evangelical Review* for January, 1881. It contains the following articles: I. The Rev. John Wenger, D. D.; by the Rev. T. Evans. II. The later Hindi Translations of the Bible; by the Rev. Nehemiah Goreh. III. The attitude to be maintained towards non-Christian Religious systems; by the Rev. J. Thomson, M. A. Calcutta. IV. Was St. Peter ever at Rome? by a Bengal Baptist Missionary. V. Mission Work among Hindus in North India; by the Rev. J. H. Budden, Almora. VI. Simla and its people; by a Bengali Christian. VII. Anglo-Indian Education; by the Rev. A. Williams, Serampore. VIII. Notes and intelligence. IX. Reviews and Notices of Books. Mr Budden, in the article on Mission Work in N. India, avers that the missionaries in that part of India have made the extraordinary mistake of giving their attention to a language which is not the real vernacular of the country; to Urdu, instead of Hindi. As though there were not difficulties enough in the way of bringing the Gospel to the hearts of the people, a language has been employed for purposes of communication which is despised by the people, for the reason that it originated with the Mahomedan invasion of the country. It is not for us to give an opinion with regard to this matter; it is for those who are engaged in the actual work of making known Christ to the people of N. India, to dispute Mr. Budden's position. The question is not which language is most classical, or which appeals most powerfully to the sympathies and the patriotism of the people, but which language is best understood by those to whom the missionary has most ready access. But Mr. Budden adduces facts and considerations that go to show that an undue preponderance of attention has been paid by the missionaries to the Urdu, especially in their publications. Is it so that the vernacular papers published by non-Christians are generally in Hindi and those that are published by Christians are mostly in Urdu! The articles is written with ability and vigour, and will doubtless receive the attention it deserves. The article on Anglo-Indian Education is the longest in this number. We must reserve for a future opportunity further notice of this number.

—"Jottings by Busy People." This is a little monthly published at Poona. Although four numbers have been issued our notice of the work is perhaps the first that has appeared in public. It is written by ladies who are engaged in Zenana work, especially, we believe, for their own interchange of thought and edification; at all events, no publicity has been sought for it, though we are persuaded that many would be glad to receive it. The number for January contains articles on the following subjects: Obedience; Service; The annual meeting at Ahmednagar; A Native Christian Wedding; Oberrommergau and the surrounding country; Bible Reading; all very good and such as any editor might think himself favoured in receiving. This monthly is sold at four annas each number. It is printed at the Orphanage Press, Poona.

—Among the various dangers and inconveniences to which a person is exposed in going through the streets of Bombay, is now to be added the liability of being blown to pieces by dynamite. We have referred to the great drainage works which are converting so many streets and lanes of Bombay into continuous pitfalls with sloping mounds of earth at their edges on which the pedestrian is expected to convey himself without losing his equilibrium, if he can. These no doubt answer an important end by developing the agility and trying the patience of the citizens. But the directors of these grand works employ coolies to carry dynamite cartridges in exposed buckets through the crowded thoroughfares, and there is no telling at what moment a man may be blown beyond the confines of time and sense. The other day a coolie so laden was going through a crowded street when the cartridges exploded and the slain and wounded would have made a considerable heap. We admire enterprise; but it seems to us we should not altogether dismiss the idea that men's lives have a value.

—We have much pleasure in mentioning the arrival of the Rev. Mr. & Mrs. Ward, missionaries of the Free Methodist Church of America, being the pioneer missionaries of that body in foreign lands. They proceed to Ellichpoor in Central India in the first instance, but will probably occupy some other place in that region after acquiring the language. We have also to mention the arrival of the Rev. Mr. Baker to join the S. I. Conference of the M. E. Church. He proceeds to Saburmuttee, near Ahmedabad.

—The following paragraph meets our eye:

"The *Sumsher Bahadoor* prefers the good old days of the East India Company's rule to the present, if only for the strict prohibition by the former of street preaching by Christian missionaries. The *Sumsher* looks upon Christian teaching as a piece of *zoolum!*"

The Sumsher will have to go back very far to find 'the good old days.' Bombay was behind the rest of India in respect to the introduction of religious liberty; but even in Bombay it has been enjoyed since 1814. Up to that time missionaries were not tolerated but were driven from these shores. Thus, for 34 years of the E. India Company's rule, missionaries were allowed to preach in the open air, just as Mahomedans and Hindus were allowed to ventilate their views in public. Our contemporary has a strange idea of *zoolum*. Is any body compelled to listen to the evangelist?

—A friend has lately shown his appreciation of the paper, by contributing a sum for its free distribution. Another has sent the names of about twenty gentlemen, subscribing for the paper to be sent to them for a period of six weeks, in the hope that some of them, becoming interested in it, will themselves become subscribers. We mention these things to encourage others. There is one way in which all may help, who know the way to a throne of grace; let them ask that wisdom from above may be given to the editor.

—In the *Record* of Dec. 24th we find a letter from the Rev. Mr. Bruce of the Ch. Missionary Society, Persia, giving an account of a very remarkable work of conversion

ASIATIC SOCIETY MUMBAI
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among the Jews of Hamadan. This work has been going on for some years, apart from all missionary effort, through the study of the Scriptures alone, in the midst of extreme persecution, until now there are *fifty five* adult converts from Judaism in that place. We have seldom read of any thing more remarkable than this work. Details will be found in our Epitome.

—The Rev. F. W. Faber, in 1843, when he was a minister of the Church of England and rector of Elton, Northamptonshire, visited Rome and had an interview with the Pope, which he has himself described in the following terms:

"We waited in the lobby of the Vatican Library for half an hour, when the Pope arrived, and a prelate opened the door, remaining outside. The Pope was perfectly alone, standing in the middle of the library, in a plain white cassock, and a white silk skull-cap. On entering, I knelt down, and again, when a few yards from him, and lastly, before him. He held out his hand, but I kissed his foot; there seemed to be a mean puerility in refusing the customary homage." (P. 196.)

Mr. Faber after this returned to England and continued for *two years and a half* a clergyman of the Church of England, finally, Nov. 17th, 1845, giving in his adhesion to the church of Rome. This is very pertinently adduced by a writer in the *Record* as an example of the way in which men who are Papists in heart, sometimes continue nominally in the Church of England, exercising a Romanizing influence all the while.

—We have already mentioned that the members of the Inskip party, before they left England, received pressing invitations from many places there to carry on evangelistic services. Being under a promise to visit India, they felt obliged to come out here; but recognizing a call of providence to spend more time among the churches of England, they have somewhat modified their original plan. Messrs. Macdonald and Wood propose returning next month to England, leaving Mr. Inskip, accompanied by Mr. Gardner, to complete the itinerary in India and go to Australia. The Rev. W. B. Osborn and Mrs. O. expect to accompany Mr. & Mrs. Inskip to Australia. In the *Lucknow Witness* we find an interesting account of the meetings held by the Inskip brethren in Allahabad, which appear to have been signally blessed of God. The party proceeded to Bareilly, leaving behind Mr. Gardner to conduct services for a week more. Mr. G. is a young and earnest minister from Boston, Mass. who has accompained the party in their Round the World Tour without taking a connspicious part hitherto, though many anticipate that he will be a very successful worker in the Lord's vineyard. We have asked him to favour the readers of the *Bombay Guardian* with some account of the work that he may witness in Calcutta and elsewhere, and expect that he will do so. He writes: "The blessed work God gave me here in Allahabad will ever be green in memory. The last week the people came out and heard the Gospel readily; souls came seeking night after night; some difficult cases. And good reports greeted me from Bro. Dennis Osborne on arriving here last evening. They are pushing the battle to the gates. Pray for Allahabad as well as for your young brother in the Lord."

—We have been favoured with a copy of a book published in New York, entitled "Letters to a Quaker friend on Baptism, by Wm. Taylor, author of Christian Adventures in S. Africa." We hope to say more about this when we shall have had opportunity to read it.

—We understand that the camp-meeting held at Ennore, near Madras, during the Christmas holidays was well attended, and marked with much blessing. About thirty booths were erected in the vicinity of a large bungalow. The friends in Madras have been too busy to furnish with any detailed account of the meeting.

The Bombay Guardian.

SATURDAY, JANUARY 22, 1881.

"THE TIMES" AND THE BIBLE.

The *Times*, having to chronicle, among other events of the day, a meeting held at the rooms of the Br. & For. Bible Society, could not but notice the vastness of the operations of the Society, which indeed render it one of the wonders of the day. If it had been called upon to report that the Society was engaged in the translation of Shakespeare or Walter Scott or Byron into all the languages of the earth, and that by means of its world-wide machinery, it was fast reaching a position in which a copy of the works of either of these authors should be offered to every man that could read throughout the world, it would probably have spoken of the matter in terms of great admiration. It evinces a hearty appreciation of enterprise in all its forms, but it appears that the enterprise shown by the B. and F. Bible Society must be excepted; for this it has no sympathy. Perhaps we ought not to be surprised at this. A man who has not himself had experience of the power of the Bible to bring the soul into harmony with God and loyal subjection to the Lord Jesus Christ, cannot be expected to have much sympathy with the work of a Society that aims to give all men the opportunity of becoming acquainted with the salvation that God has provided for sinners. The writer of the article in the Times is probably more or less acquainted with the letter of Scripture, and fancies that this knowledge of it is adequate to enable him to determine its value. And he perhaps is staggered by the zeal of those who consider it necessary that all men, in all nations, should possess a book which has been of so little service or interest to him. A little however of that reflection that he is accustomed to bestow upon literary works in general, would have led him to take notice of the fact that there are multitudes of Englishmen, in all ranks of society, deriving daily from the Scriptures blessings for which they would willingly sacrifice not only their property and health but their lives even. A little candid reflection would have enabled him to recognize the fact that every land where the Bible is held in reverence by any considerable proportion of the people is a land that distinguishes itself from lands not so favoured, in true culture, peace and manifold prosperity. If he had taken the trouble to look into one of the reports of the Br. and For. Bible Society, he would have found evidence enough that the translations of the Bible are the means of introducing valued truths to those who have been previously enslaved to most debasing superstitions. There is not a book under the sun that is such a terror to priestcraft as the Bible in the vernacular, or one that has done more to diffuse the blessings of civil and religious liberty. Here is an extract from a Liberal paper published in Madrid.

Here (in Madrid) where the death of the Saviour is celebrated by eating fried mullet, at an unseasonable hour of the night; the memory of the dead with an orgie of buns; the memorable Ash-Wednesday, with the burial of sardines; the day of Christ's death in street perambulations, with gaudy coloured veils, the afternoon presenting a scene of general clamour; the Resurrection day with the first bull-fight of the season; the feast of St. Joseph with exquisitely prepared flummery; that of San Isidro with whistles; that of St. John and St. Peter with a night's carouse, perfumed with fried oil and brandy; next, the procession of a great god and a little god, celebrated with hallelujahs—where all this takes place, who ever dreams of putting down noisy groups of stupid fellows, surrounding you like tribes of savage Zulus, in celebration of the Sainted Kings?

Can any impartial person doubt that it will be very greatly for the advantage of these professing Christians that they should read the New Testament in their own vernacular, and learn what Christ really taught, and what St. Peter and St. Paul were commissioned to say unto the churches? The *Times* speaks contemptuously of the translations. It will have it that it is "impossible to produce a French or Spanish Bible which will not offend either taste or truth in every page." This is a singular utterance. Why is it impossible to translate the Bible correctly? What is there in the French or in the Spanish language, more than in the English, to render the translation of the Scriptures impossible without violation of taste or truth? Taste is one thing, and truth a very different thing. Taste varies with the times and with the grades of society. Men who are anxious to know the will of God concerning them are not fastidious with regard to modes of expression. It is not considered good taste in social intercourse to speak of Christ as a personal Saviour, to speak of the world to come, and the accountability of men to God. What is truth? asked Pilate. No man who has any proper conception of the significance of that question, will mix it up with the question of *taste* in the same sentence. With regard to the work of the Br. & For. Bible Society, we are far from saying that some of its friends have not had an overweening idea of the good likely to be accomplished by a broadcast distribution of it in the languages of those who only know it as the exponent of the religious views of foreigners. The greater part of the Bible was written for those who recognized it as the word of God, and is addressed to such, and cannot readily be understood by others, even in its literal sense. But there are portions of it which so set forth the elements of true religion that an earnest seeker will find much that is intelligible and helpful on every page. But it is important to remember that the Br. & For. Bible Society is only one agency in the varied work of making Christ known to those for whom he died. It goes hand in hand with the different missionary bodies and educational appliances, and its progress is determined by their progress. God never intended that the mere diffusion of the Bible should take the place of the preacher or teacher. The work of evangelization demands the living witness who

can testify concerning what the Gospel has done for him and is doing. All who sincerely offer the petition, 'Thy will be done on earth as it is in heaven,' thank God for the zeal that finds expression in the work of the Br. & For. Bible Society, and in kindred works of evagelization.

REMINISCENCES. CV.

DIARY, 1846. New York.

Opening the Bible this morning the first words I saw were: "Behold, I am the Lord, the God of all flesh; is any thing too hard for me?" God seemed to challenge me to prove him by still harder petitions; and it astonished me, for I thought I had gone as far in my requests as possible, almost exhausting my imagination. It seems to me now I must increase my faith not by enlarging my petitions but by intensifying my desires. More faith is shown in this than by attempting to embrace more in our prayers. Let me remember that true faith endures and is not taken by surprise when the answer comes. It will hold fast to every right desire, though when once expressed it entertains no anxiety about it.

With reference to the statement that God is love, some might say that God in his acts of vindicative justice is worthy indeed of reverence and confidence, but that these acts cannot be regarded as emanating from love. Suppose the case of a mother who sees her child in the hands of wicked men about to slay it. She precipitates herself upon them with utmost vehemence to rescue her child. Love animates her, though her conduct to a spectator might speak only of fury and indignation. So God, when he casts incorrigible sinners down to endless perdition, evinces pure love to his universe. Were it not for the assurance that he will so act, we might conceive of the heavenly inhabitants as trembling lest the dire enemy, sin, whose awful work they have seen in this world, should gain admittaace into their own domains. The same feeling which causes them to rejoice when sinners turn to the Lord, will lead them to see an expression of God's love when those who persistently shut their hearts against Gospel grace, are banished from the glory of God's presence.

The omnipresence of God is to me a blessed subject of meditation. I feel that it is most important to realize that in every place God is present with all his attributes. God has so wrought as to give evidence every where that he is wholly present. No plant or insect but tells of an infinite God in whose presence it dwells. We cannot go into any room so small but that infinite wisdom, infinite power, and infinite love will be there. And the power and the wisdom are ours, made so by the love.

He is faithfulness itself. Have this morning had three precious conversations. God has wrought a great work for Bro. Ford, and will carry it on to perfection. Have just gone over with him the new truths that God has lately shown us; for I suspect that He is going to use him as an instrument in the Seminary.

One brother with whom I conversed this morning, told me that he had always found a sense of sin to operate with him as with Adam, viz. make him hide himself from God, restrain prayer. He would form good resolutions, dedicate himself to God, be filled with a glow of victorious desire, and begin to run exceedingly well. Then some sin would occur, his conscience be wounded, and his sense of the favour of God would depart; he would lose all his energy of purpose, insensibility would succeed, and thus he would get into a worse state than the first. I feel that this is the tendency of all sin. How much self-righteousness does it indicate. So long as we think we are doing well, we are strong in our sense of the love of God, as though this love were the purchase of any obedience we could render. But we never need the strengthening influences of this love, so much as when sin has got hold upon us. No wonder that we despond when we feel that we have first to overcome sin and then get God's love. I have known all this. When made unhappy by my insusceptibility to the word of God, the tendency was to keep away until that insensibility had become lessened in some way. Whereas the love of God was the only power that could remove it. And no one needed to believe in that love more than I did. And he showed his mercy in bringing me to see that he was the redeemer from all iniquity; I could not redeem myself from any portion of it. As the removal of sin is Christ's prerogative, so it is his highest happiness.

Take the case of a patient suffering from some critical disease in the hands of a skilful physician, who takes the deepest interest in the case, because it is such a bad one, and because success will be of such importance in recommending him to other sick ones. The man is getting on well, under the kind and wise treatment; but one day, thinking himself stronger than he is, he indulges in something forbidden by the doctor, and presently finds himself seriously worse. Suppose he should now say, I dare not meet the doctor's eye; I will leave the hospital and dispense with his treatment. Would that please the physician when he came to hear of it? Not at all. He would be vexed with the man for his disobedience; but still more vexed with him for renouncing his treatment Should the man come back again he would reproach him much more for this second folly than for the first.

In all the Scriptures there is not a more sanctifying word than this, "There is now no condemnation." If we shut our eyes to this we shut our eyes to Christ and walk in darkness. We should see these words written on the hem of his garment. They are there; and it is this fact which causes virtue to go out from him into the believer.

Jan. 20. Faithful and ever-adorable Friend. What happiness in communion with him. If I begin to think that there is any abatement, presently he comes with more tenderness and affection than ever. What joy I had this morning in hearing Isaiah xli. read. I can do all through Christ. He has blest young Lockwood in answer to our prayers of Sabbath afternoon. Father, glorify thyself in this youth, let him be a man after thine own heart and thy messenger for the heathen. He has blessed brother Leeds too, but more is needed, and there is more in the wells of salvation. Had a long talk this morning with Bro. Durnett, and pray that immeasurable good may result. We have engaged to pray without ceasing for the descent of the Holy Spirit upon the seminary. He thinks that I shall be tried by imputations of perfectionism. I believe I am made willing to be tried in any way that God pleases.

CHRIST OUR SANCTIFICATION.

(Communicated.)

IN the last number of the Guardian, the writer of Reminiscences mentions the following erroneous idea regarding holiness, that he found some entertained viz: "that holiness is something pertaining to the man himself; it belongs to him; and is such a good that the possession of it must always involve a feeling of self-complacency."

This idea seems to be very prevalent, and it is evident must work only mischief, whether it is held by those who oppose the doctrine of entire sanctification in this life, or by those who hold it. The writer knows from a sad experience that the latter as well as the former class need to beware of it. But as, when persons have clear views of Christ as their Justification, they are much more likely to detect any clinging to self-righteousness, so, when they have clear views of Christ as their sanctification they are much more likely to disclaim having any holiness in themselves. They can see that all holiness is in Jesus Christ and that "in our flesh there dwelleth no good thing,"—that apart from Him we have no holiness, but that by His indwelling, He will bring *His* holiness. As Pres. Finny once remarked, I have no holiness apart from Christ; if He should leave me, I have seen enough of my own heart, to feel that I might go into any depth of sin. So that while we are perfectly bankrupt in ourselves as to holiness and will ever remain so, still we can be so abundantly supplied in Him with His indwelling holiness, that there need be no lack. But is it not sometimes the case, that souls get the impression that they themselves are to be made over into lumps of purity or holiness, and that they will be able to look at themselves and see themselves just right? This was the writer's view at one time, and the fallacy of it was not recognized, because it was gilded with the belief, that the work was to be done, *by Christ*. But what a vast difference there is between taking the infinitely holy Jesus as one's Sanctification, being thus occupied with Him, and taking one's purified self—although the work was believed to have been done by Christ—and being occupied with that. World-wide difference! Although faith may reach Him in a round-about way to do a certain *work*, and He honors all faith, still what far greater results flow from a direct and clear faith which grasps Himself. The writer must confess that when the above named erroneous belief was held, yet to the degree the heart trusted in Christ to save from sin, He did wonderfully deliver at once from sins of long standing. But the way of full deliverance came from the Spirit, under the following instruction to seekers of holiness. 'Do not seek for a perfected self, but an indwelling *perfect Saviour*. If you seek the former, you will meet with nothing but disappointment, but if you should think you had obtained it, it would not be good for you.'—and he might have added, God and others will see that you are deceived.

The burden of so much self attention left, and the freedom came of being at liberty to be occupied with Christ. Wonderful deliverance! *His* holiness, like a vast ocean to be traversed and known, was stretched out to the ravished vision. His fullness! how it burst upon and engaged the soul! It seemed as if before, it had been going around and around in a nut shell,—now the vast expanse of the heavens was suddenly opened. The gifts that had been sought, purity of aim, perfect peace, fullness of joy, full salvation, and most of all victory over sin, came as *results* of *His coming*. They seemed as something which must necessarily follow His filling the soul When an article is purchased, the wrappings, cord and paper, are thrown in, so these gifts seemed thrown in, not any one of them worthy of being compared with Himself. As the wrappings around an article, are not worth the attention the article claims, so the soul was not made to be devoted to a dogma, or any gift, but the Giver. The songs in Heaven are to *Him* who hath loved us. While the saints are

free in praising for and testifying to, mercies received—for they sing, "who hath loved us and washed us,"—they see so much of beauty in the Divine character to be known, that it is far from them, to be gazing at their holiness, infinitely far from them to be congratulating themselves on their holiness. No! they are occupied with Him, before whom they bow crying Holy! Holy! Holy! Lord God Almighty.

It may be well to notice a few of the results, which will flow from thus holding Christ as our Sanctification. Inasmuch as the fundamental principles are—ceasing to expect now or ever any good in ourselves, but accepting Christ as an all-sufficient good,—in short believing that "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things may abound to every good work," it will be seen, that the following results *must* come in proportion as the above is really believed. When any goodness appears, it will be comparatively easy to give God all the glory, and should sin—intentional or unintentional—be committed, the doer upon discovering it will be glad to frankly acknowledge that it came from self, for since the person has no reputation concerning his or her holiness to maintain, honesty can be expected, and moreover the soul becomes jealous for the honor of Christ's holiness, and wishes it at once understood by all who may have been injured by an intentional wrong, that it did not occur because of Christ's indwelling, but from the want of it. And if it was unintentional, —like a sin of ignorance,—it would only lead the soul to cry out more earnestly for a fuller revelation of the Divine will. For a heart one with Christ,—grieves much over unintentional injuries to God or man, and seeks to its utmost to avoid them, and feels the need of Christ to pardon all such, as well as voluntary sins.

Far greater horror and grief of soul were felt by the writer at perceiving sins of ignorance, *after* ceasing to commit voluntary known wrong. This shows the fallacy of the objection that belief in entire sanctification gives necessarily such weak views of sin, and leads to excusing it,—and covering it over when committed, *for it does neither.* There may have been the following error noticed, which would influence many to hold the said objection,—that nothing is sin, but a voluntary transgression of a known law,—that if we walk according to our light there is no sin. Let us notice the first. In human governments the human mind in its judgment regarding guilt makes a great difference between an intentional and unintentional violation of law, but no one pretends to say, that no harm is done by a sin of ignorance, whether pertaining to human or divine law. God too who has given us this sense of justice evidently makes a great distinction between sins of ignorance, and voluntary transgressions of a known law. But as before stated, all sin needs the atoning blood of Christ.

Another error which may spring from the unqualified statement that if we walk according to *our* light there is no sin, is, that *our light* may become practically the law to us, instead of God's law. The writer fell grievously into this error, for, earnestly desiring to be kept from sin, under the pressure of the direction that if the walk was according to the light, there could be no sin, it come very natural to be very earnest in finding out what *that light* or rather conscience sanctioned, and more attention was really given to that, than to God's directions in His broad and comprehensive law. All must see that the growth of a Christian under this condition must he very stunted.

While it was true, that if the life was according to, or up to the measure of the light, there could be no transgression of a known command, and while we should strive to have a conscience void of offence toward God and toward man, yet the way to do it was to look unto Jesus—His commands—and then to be kept through relying on His promises. We then cannot teach too strongly, that all should beseech God to test them by His own law, and that it is their glorious privilege to rejoice in the indwelling Spirit as a *Reprover* as well as Comforter, as One who loves us too well to allow us to go on, even in unconscious sin, without calling our attention to it, as we may be able to bear it. This brings us to another blessed result of taking Christ as our Sanctification.

On the other side, when any sin or wrong is perceived, it does not lead to that discouragement which people experience when they have been relying on themselves, or expected to see themselves made all right, and find they are not. Ceasing to expect anything from self, but all from God, brings abiding happiness. Discouragement springs from self, and from looking to self. We often sing "Oh to be nothing, nothing" &c. and when we find any wrong in ourselves, instead of being discouraged, rather let it be a fresh evidence to us there is nothing good in us, and thus accepting this fact, let it spur us to put our complete trust in *Christ* who will be *everything* to us, and give us complete victory over sin. For shall we limit Him as to the degree *He* is able to save us from sin? Let us exclaim No! never! But alas! how many are doing this, is it not to be feared the majority of God's children? Are they not really excusing themselves for conscious jealousies, envies, evil tempers, evil speakings and other fruits of the flesh, saying to themselves and to God that sin and their sinful nature are so powerful that even He cannot deliver them from their power, and according to their faith they receive.

Instead of occupying life which is but as a vapor which appeareth for a little time and then vanisheth away, in unravelling knotty dogmas regarding Sanctification, let us betake ourselves quickly to Him, whose eyes like a flame of fire will soon pierce us, crying, that the will of God which is our Sanctification, may be at once fulfilled in us.

THOUGHTS ON REVELATION. XXI.

We come now to the last particular in the description of the 144,000: "They are without fault before the throne of God." xiv. 5. Let us call to mind the anthem of the seraphim, borne to the astonished ears of Isaiah, when he saw the Lord upon his throne, 'high and lifted up.' They exclaim one to another, Holy, holy, holy, Lord God of hosts, the whole earth is full of thy glory. He was overwhelmed with the glory that filled at that moment the temple where he was worshipping, and wished, in his own heart, perhaps, that all the world were there to see this wondrous vision. But the seraphim, as much affected by that glory apparently as he is, (for they cover their faces with thin wings,) nevertheless exclaim, The whole earth is full of thy glory. To those whose eyes are not clouded by the illusions of life, and whose spiritual sight has attained its proper development, there is every where a glory surpassing the glory of Creation, and that is the glory of Him who gave his Son to die for a world of sinners, and commands his Gospel to be preached every where. How dreadful is this place, said Jacob at Bethel; this is none other than the house of God and the gate of heaven. When Hagar laid down her child, perishing for lack of water, to die in the wilderness, and sat down at a distance, so that her heart might not be riven by the cry of her child, there was One nearer than the mother to hear that cry and provide for its relief. When Peter, James and John, on the mountain-top, opened their drowsy eyes, and beheld the glorified person of Jesus, they were amazed, little weening that the veritable glory of God had always waited upon the steps of the Man of Nazareth. When the voice of God came from the burning bush to Moses, he was made aware that he was standing on holy ground; but the vision which dazzled his sight was simply a type of the presence of God in his church of the latter day. Zion shall arise and shine, her light being come and the glory of the Lord lifted upon her. Christ will come to be glorified in his saints, and admired in all them that believe. If any man be in Christ, A NEW CREATION; all things are become new, all things are of God. Anointed with the eye-salve of faith, God is present with the believer, manifest to him every where.

We very imperfectly understand the greatness of the province of faith. Our senses have usurped the supremacy of our beings, and speak to us perpetually of the material world, the things of time and sense. But we only attain to the true dignity of our being, when all our senses are subordinate to faith, and when all our walk is by faith. The hidden elements of the New Jerusalem, lie all around us, hidden behind the things of time and sense, waiting for faith to cast down the visible and apprehend the real. When faith shall attain its proper development, the whole earth shall be full of the glory of God. The throne of God, with ten thousand times ten thousand holy beings around it, shall be recognized in every place. The whole creation groaneth, travailing in pain together until now, being subject to vanity (the vanity of those who see only with their bodily eyes, and hear only with their bodily ears,) waiting for the manifestation of the sons of God, for that victory of faith which overcometh the world; for the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

The Christian seeks to abide ever in the presence of Him who sitteth upon the throne. Christians are too often found standing before the throne of the Prince of this world. This is the case when they are more under the influence of the offers of the world than of the offers of God, of the world's invitations than of those of the Gospel, of the world's threats than of those of Scripture, of the world's judgment than of the judgment of Christ. Faith has a sublime vocation, and few indeed seem to be aware

of it. Faith rears a throne of God in every place, and meets the eye of the enthroned One every where, and neither the den of lions nor the fiery furnace can hinder the recognition of the ever-present One. The wheels of the divine chariot reaching to the skies, seen by Ezakiel, wait upon the faith of the latter day believer. Faith brings us under the power that properly belongs to every word of God; and a developed faith means a kingdom where all the words of God have their full significance to all; and what is that but the New Jerusalem, come down from God out of heaven? Is it any wonder that they who ever stand before the throne should be without fault? Their life is in the will of God received and transmitted by them, moment by moment. They are filled with the Spirit; they mind the things of the Spirit; they walk in the Spirit. They are faultless; the greek word is *amomoi*, unblemished, *momos* meaning blemish. The same Greek word (*amomos, amometos*) occurs in the following passages: "A Lamb *without blemish.*" 1. Pet, i. 19; "That we should be holy and *without blame* before him in love" Eph. i. 4; That he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and *without blemish*, v. 27; "The sons of God *without rebuke* in the midst of a perverse generation," Phil. ii. 15; "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and *blameless*," 2 Pet. iii. 14; "To present you holy and *unblameable* in his sight," Col. I. 22. Thus the word is variously rendered, *without fault, without blame, without blemish, without rebuke.* In those who thus abide in the presence of the throne of God, doing the will of Him that sitteth thereon unrebukably, through his all-sufficing grace, the Saviour sees of the travail of his soul, and is satisfied with his image reflected in them, and the world believes that the Christ is the sent of God. John xvii. 21 What manner of persons then ought ye to be, in all holy conversation and godliness, looking for and hasting unto the coming of the day of God.

NOTICES.

Received for the Tabernacle Services, from L. F. B. Rs. 10.

For the Lahore Mission Rs. 10 from J. V.

For the Thakoor Mission, Egutpoora, through a Friend, Rs. 27. J. E. W. Rs. 55.

For the Rangoon *Messenger*, Rs. 5 from J. V.

Appointments for to-morrow: Grant Road M. E. Church: 8-30 A. M., G. Bowen; 6 P. M., S. P. Jacobs.——Dean Lane, Fort: 11 A. M.; & 6. P. M., O. Shreves.——Mazagon: 11 A. M., W. J. Gladwin, 6 P. M., H. H. Baker.

Epitome of News.

Saturday, January 15.

—A curious case of superstition is mentioned in the *Indian Medical Gazette.* Mahabir Singh Thakur, aged about 30 years, was sent to the hospital at Rae Bareilli by the police for examination. It was said that he had cut out his own tongue, and on examinatiou it was found that about three-quarters of an inch of the tongue had been cut off obliquely. The cut was uneven, and looked as if made with a blunt knife. The patient, who was perfectly sane, said that for three years he was subject to fever every fourth day. He vowed to the goddess Debi that if he got well, he would shed the blood of his tongue in her honour. The fever left him three months before he fulfilled the vow, but he waited until the eighth day of the light fortnight of Kaur, which is particularly sacred to the goddess Debi.

—*Times of India:* "The Town Council, as now constituted, consists of five Europeans, all of whom are "officials," four Parsees, two Hindus, and one Mahomedan. The last Town Council consisted of four Europeans, four Parsees, two Hindus, and two Mahomedans. A Calcutta contemporary, we see, is afraid that the fee, Rs. 30, for each meeting, has something to do with the great preponderance of natives elected to the Bombay Town Council. We do not think that the fee has much to do with it, for the amount is too small to compensate such native members as we have in Bombay for the time they give up to civic work. Nevertheless, we think the payment, small as it is, unnecessary, and that it might very well be dispensed with. Town Councillors at home give up a great deal more valuable time to the public, than is given up by Town Councillors in India, without receiving or asking for any remuneration from the ratepayers. We believe we are correct in saying that the late chairman, Dr. Blaney, never took the fee as a member of the Council."

Monday, January 17.

—*Times of India:* "While "rinking" at Lahore the other day, a lady fell down and broke her arm. The *Bombay Guardian* will probably now condemn roller skating as well as polo."

What does the lady herself now think of it?

—*Times of India:* "About twelve Parsees, whose names have since transpired, were arrested at Sewree on a charge of gambling, and four of them, who did not desire to give publicity to such a charge being preferred against them in a court of Justice, gave, it is said, Rs. 300 to Constable Meehan for their immediate liberation. They were eventually let off, but the rest, who could not afford to pay the police, were required to appear the next day before Mr. Dosabhoy Framjee, and were fined Rs. 10 each. Constable Meehan and his native subordinates have, it is said, made various statements in their defence highly contradictory and inconsistent in their nature. Those Parsees, who were said to have given bribes to the policemen, were found out, but they declined to give evidence against Meehan, lest they should be considered as accmplices in the matter. On Friday last Meehan made a clean breast of the matter before Sir Frank Souter, and admitted having received Rs. 300 from the Parsees found gaming at Sewree. On Saturday afternoon, Sir Frank Souter sent for Mr. Harrausjee Nowrojee Saklatwalla and the other persons who were arrested at Parel, to his office at Mazagon, and informed them that Constable Meehan having admitted to him on the day before of his having received a bribe of Rs. 300 from certain Parsees, he had resolved upon dismissing that officer from the police force."

—The London correspodent of a contemporary gossips thus about the late "George Eliot": —*I have never seen Mrs. Cross since her marriage* to Mr. Cross, but in the days when she used to pass as Mrs. G. H. Lewes (for she was never really married to that gentleman, though they lived together for years) I saw her frequently. She was then in the habit of entertaining guests at her house on every Sunday evening during the year. Often some of the most distinguished men in Europe were to be seen in her *salon*—but there was an almost entire absence of ladies there. "George Eliot" was in religious matters either an Agnostic or a Positivist, sometimes she used to talk as though she was a Materialist but I do not really believe that she ever was a disciple of that hopeless creed. To any one who can read "between the lines" of any of her novels her entire disbelief, however, in Christianity, is easily to be perceived. "George Eliott" was, so far as "culture" is concerned, one of the most remarkable women of her time. She was a splendid German, French, and Italian scholar, whilst her knowledge of and love for music amounted to a passion. For years there was not a classical concert given in London which she failed to attend. As a conversationalist, she was brilliant, but, like a good many other brilliant talkers, she liked to do a good deal of the talking herself! In appearance, she was very masculine—her nose being of a pronounced aquiline type. In early life she may have been what some would call a "handsome" woman, but I do not think she ever can have been a pretty woman. She had not, I fear, a very high opinion of her own sex, for I well remmber one Sunday evening at her house at one of her *reunions*, when the last lady had gone, the quiet scorn with which she said, "There!! they are all gone at last, *so we can talk now!*"

Tuesday, January 18.

—*Lucknow Witness:* The Methodist Missionaries of North India, in Conference at Bareilly during the past week, found occasion for much thanksgiving to God in the annual review of their work. The general statistics presented showed a fair degree of prosperity. The adult baptisms during the year were 199, almost wholly of those previously Hindus; the infant baptisms were 256. The total number of communicants in the church is now 2,864, a gain of 217 over last year. The Native Christian community numbers 5,495, a gain of 462; of this total 3,108 are adults. The contributions from the Native Churches, though still unavoidably small because of the poverty of nearly all the members, show an encouraging increase; the total is Rs. 1,575, an average of over 9 annas per member, whereas last year the average was 7½ annas. The local contrbutions to the work from all sources foot up a total of over Rs. 44,000. About Rs. 120,000 come from America; so that one-fourth of the whole amount spent in the Mission is raised in the country. But the most cheering and striking notes of progress for the year reported at this Conference were in the Sunday School line. The total number of scholars is now 8,952, and these figures were shown to be considerably under rather than above the actual facts. There was an increase over the previous year, of 40 schools, 13 teachers, and 1,570 scholars. A large majority of these are non-Christians.

An English gentleman in Roy Bareilly has placed in the hands of the Mission the sum of Rs. 4,500 as the endowment of a perpetual native-preachership for the benefit of the people in the Roy Bareilly district. He was moved to do this as a thank-offering for the great good he had received from the preaching of the Missionary to the little English congregation to which he had ministered from Sunday to Sunday. This is but a specimen, one from a great many, of the advantages to the native mission work which are constantly accruing from the labors which the Missionaries incidentally bestow upon the English-speaking people in close and necessary connection with whom their lot in this land is cast.

—*Press Commissioner:* With reference to the threatened disturbances in the Jeypore Agency, Madras Presidency, information has been received that all cause of uneasiness is believed to have been removed without bloodshed and before the arrival of reinforcements.

—Four Bengali ladies have come out successful at the recent University Examinations.

Wednesday, January 19.

—During the two months which will elapse before Mr. Nugent takes up the appointment, Dr. Weir will act as Municipal Commissioner of Bombay, and Mr. R. P. Brunton as Health Officer.

—The negociations for the construction of the Goa Railway between Marmagaon and Hubli have been concluded. The work, which

will be commenced without delay, will be carried on with English capital.

—In the little village of Bedford, says the new York *Evening Post*, only twelve miles distant from Cleveland, there lived, some thirty years ago, two charming and attractive girls. To one of these President Hayes had become an ardent suitor; but the parents of the young lady had vigorously opposed their courtship, on the ground that young Hayes was poor and gave evidence of hardly sufficient ability to warrant risking their daughter's future. The match was broken off, and the lady is to-day married and well known to Cleveland people. The other young lady had received some attentions from young Garfield, and was well disposed to reciprocate them. Her parents, however, objected to their intimacy, giving as the reason of their opposition the poverty of Garfield and the anything but bright prospect of his future. The most remarkable coincidences of the courtships were that both young ladies lived in a village of not more than five hundred inhabitants, and both refused two future Presidents of the United States because of their poverty."

—*Star in the East;* University results: Among our Missionary Colleges, foremost stands the General Assembly's Institution, which has passed 44 students in the First Arts, and 19 in the Entrance Examination. The Free Church Institution has passed 7 in the First Arts and 18 in the Entrance. The London Missionary Society's Institution, 6 in the First Arts and 27 in the Entrance. The Serampore College, 4 in the First Arts and 4 in the Entrance. And the Cathedral Mission College, 3 in the First Arts. The Cathedral Mission College will henceforward cease to appear in the ranks of our Missionary Institutions, the directors of the Society with which it has been connected, having determined to withdraw from this form of educational effort in Calcutta.

—H. E. the Governor arrived yesterday. *Times of India*: "His Excellency has been away from our midst for somewhat over a month, during which period he has performed several pleasant duties, such as the opening up of two new railways and the presentation of new colours of the 2nd (Prince of Wales's Own) Grenadiers. His Christmas was spent in Kattywar, and the better part of his New Year in travelling from Ajmere to Jeypore."

—*Sundag Mirror*: "Mr. Stopford Brooke has not joined the Unitarian Church; nor has he taken up an anti-Christian position. His views are, we are glad to say, in accord with those set fort by the Brahmo Somaj of India. His recognition of Christ as the prince of prophets and his advocacy of the doctrine of incarnation reveal to us most distinctly the existence of a deep spiritual tie between himself and his brother Theists in India.

Thursday, January 20.

—*Overland Mail*, Dec. 31: Amongst the deaths recorded this wook are:—Admiral W. W. P. Johnson; Mr. J. J. Mechi; Rev. M. E. C. Walcott; Ven. R. Wickham; Dr. R. Bullock-Marsham; Hon. C. B. Blunket; and Lady H. Nevill.

Herr Anderwert, the newly-elected President of the Swiss Confederation, committed suicide on Dec. 25. He had, it is stated, for some days before his death, been in a state of profound melancholy, and imagined himself to be surrounded by enemies who were plotting to take his life.

According to the *Comptes-rendus* of the Académie des Inscriptions for July, August, and September, the French Institute has received a new instalment of Sankrit MSS., chiefly Vedic, procured by Dr. Buhler with the sanction of the Indian Government. The libraries of Cambridge, Berlin, and Vienna also are largely indebted to the same scholar for valuable additions to their collections of Sanskrit MSS.

—Press Commissionar: A telegram from Kandahar, dated January 18, reports all quiet in Kandahar, but the restlessness in Tirin and Zamindawar is on the increase, and supplies are not coming in as freely as before. Shirindie Khan, Governor of Tirin, who had reached Nish on his way to Tirin, was menaced with attack by a number of armed villagers, and compelled to make his escape, abandoning his baggage.

A small force consisting of the 13th Hussars and Poona Horse, numbering 600 sabres, the 1st Biluch Regiment, 400 bayonets, screw gun mountain battery, and half company of Sappers, accompanied by Messrs. Barns and Merk, political officers, will start for Maiwand on Thursday (the 20th) for the purpose of keeping open the roads to the Helmand and facilitating the collection of supplies and transport animals.

—*Bombay Gazette:* Kate Bain is still missing from Belgaum; but something has been heard of her since we last referred to the matter. She has been traced to Mapsu, in Goanese territory. The cart-driver who took her there has been found, and he states that his cart was hired by a convent servant named Rosine, and that Kate Bain went with her in the cart to Mapsu. The Lady Superior refuses to give any information; she will not give Rosine's other name, or her address. She simply replies, "I am not bound to answer," which is true enough if the doing so *will criminate herself.* The correspondent who sends us the above information remarks:—I have nothing to say against Kate Bain becoming a nun, if she is so minded, but that a European girl can be spirited away from a large military cantonment, and never recovered, is, I think, a blot on our administration.

—Yesterday afternoon, while a Hindoo labourer named Gopall Dowlatta, employed at the drainage works in the native town, was conveying a quantity of dynamite in a zinc bucket, which was to be used for blasting purposes, it suddenly exploded, injuring about twenty persons, two of whom were killed on the spot, and nine seriously injured and conveyed to the G. T. Hospital, where they are lying in a precarious state; the remainder, who were more or less injured had their wounds dressed in the same hospital.

—M. Blanqui, the well-known revolutionist, is dead. M. Blanqui, who was born in 1805, was early associated with secret political societies, and passed the greater part of his life in prison. He supported the Commune on its establishment in 1871. He was afterwards tried and sentenced to death in his absence, but surrendered in 1872 and was imprisoned. He was subsequently twice elected to the Chamber of Deputies while still in prison, and was liberated in the amnesty, but was not allowed to take his seat.

—The Chiefs of the Island of Rotumah, in the Western Pacific Ocean, having prayed that they may be brought under the Sovereignty of the British Crown, Her Majesty has been graciously pleased to direct Letters Patent to be passed under the Great Seal of the United Kingdom declaring that the Island of Rotumah and its Dependencies shall form part of Her Majesty's Dominions, and shall be annexed to the Colony of Fiji.

—Letter from Rev. R. Bruce, Hamadan, Persia, Nov. 3d, 1880 to the Ch. Miss. Soc.

—Hamadan (Achmetha, or Yahbatan) is the headquarter of the Jews of Persia. There are about 3,000 Jews here, I am told, at present. In the year 1875 Hezkid Hyim, a son of one of the richest and most influential Jews here, was led by the Word of God alone to the conclusion that the Messiah should have come and been put to death while the second Temple was still standing. He soon found a brother in the faith in the Cohen, or descendant of Aaron, Dr. Aga Jân. Hyim is a young man of remarkable ability, deeply read in the Hebrew Scriptures, the Gemara, the Targum, &c., and a good Persian scholar. The two friends immediately got a New Testament, and became firm believers in Jesus of Nazareth. They openly confessed their faith, and reasoned in the synagogues and from house to house, from the Old Testament, that Jesus is the Christ. In the same quarter resides an old chief of the Jews, Dr. Eliyahm, two of whose sons are also doctors of great repute among the Mohammedans. Though the eldest of his four sons was for some time a bitter enemy of the brethren, yet before long Dr. Eliyahm, Dr. Mousha, and Dr. Rahamim (and now the two other sons also) were convinced by the arguments of Hyim. A shopkeeper named Reuben, and Solomon, Hyim's younger brother, also joined them. Hyim's father, who is a wealthy and bigoted Jew, offered him a present which to a native of Persia is equal to 100*l.* if he would keep his new faith secret, at the same time threatening to disinherit him if he continued to preach and speak of Jesus. He firmly declined the offer, and he and his brother Solomon were disinherited.

For some time the Jews listened attentively to the arguments of Hyim and his friends, but after a little the Mollah issued a proclamation that anyone who associated or conversed with them should be put out of the synagogue. The rank of Drs. Eliyahm and Aga Jan's families, who, with Hyim's father, are three heads of the Jews, did not save them from persecution. It would be impossible for me to relate here one-tenth of what they suffered. Dr. Rahamim was once beaten so severely in the street that his arm and ribs were broken, and his gold watch taken from him and never recovered. In October, 1878, Rev. J. Bassett spent a week in Hamadan and baptized Hyim and Drs. Rahamim and Moosha. Dr. Aga Jan was absent at the time, and was baptized a week later by the native pastor of the Protestant Armenian Church here. This is the only visit which has been paid to the Jews from the commencement of the movement (*i.e.*, for more than five years) by any American or European missionary, though Teheran is only three days' journey off by post, and the Mission work there is closed for the summer month, the whole Mission party going to the English sanatorium, while Hamadan is more than 6,000 feet above the sea and a far better sanatorium. In 1878 Yair, a poor neighbour of Dr. Agar Jan, who also used to treat him with abuse, was overcome by the Doctor's mildness and kindness, and became one of the most earnest believers in Jesus. The Jews caught him in the synagogue and told him to abuse Jesus, and on his refusing beat him severely, and turned him out. The Mollahs then collected the whole population of Jews, men, women, and children, and surrounded the Governor's house, clamouring for vengeance on the Christians. The Governor, the Eelkhany being a liberal man, having summoned the brethren and questioned them as to their faith, imprisoned the ringleaders of the mob for a day and bound them to keep the peace. Unfortunately the Eelkhany was soon after this removed, and was succeeded by a very different man, the Zur Riazatein. The Jew Yair was three times before the new Governor, and each time he was fined a sum of money. They beat him severely in the street. They took him again to the Governor, who without asking a question ordered him to be bastinadoed "till his foot dropped off." Fortunately the chief executioner was afraid of the Christians. After being beaten he was imprisoned for two days and fined. When they were going to beat him he said, "If you think to make me deny Jesus by beating me you are mistaken, for if you cut off my head I will confess Him with my last breath." His foes next got an order from the Meytshid (Mohammedan chief priest) that Yair should give up his shop. The native pastor, who has fought nobly throughout, saved him for the time from this. The British Agent in Hamadan and the Governor have now told the Christians that they must sell their homes, leave the quarter of the town they live in, never go to the bath, and buy meat at the Jewish butchers' shops. As leaving their homes would be ruin to them, and several members

of their families are still bigoted Jews, and are ncluded in the order about the bath and butchers' shops, these orders have filled them with consternation.

Notwithstanding, I had the privilege of receiving the Lord's Supper publicly in the Protestant Church last Sunday, when Hyim, Drs. Aga Jan, and Mousha, and Yair were among the communicants.

If the British Agent did his duty all these troubles would be stopped. On the contrary, I believe he does all he can to encourage the Governor in perseouting them.

Hyim and his friends have had several interviews with the Mohammedan Mollahs, and always had the best of the argument. I am of opinion that this movement among the Jews will most probably be, if looked after, a most important and powerful witness to the Mohammedans, and open a door for Mission work among them.

There are at present forty men and fifteen women who profess to believe in Jesus Christ. Five only have been baptized, and four are regular attendants at the Protestant church and at the Holy Communion. The others are afraid to come forward publicly on account of the injustice of the Government. There are also several others in addition to these fifty-five who believe in secret, but all are hindered by relations from joining the disciples.

Friday, January 21.

—*Times of India*; London, 20: The relations between Turkey and Greece have come to be of the most critical character, and although war has not yet been declared it is apparently inevitable.

—Same; Simla, 20; The Government press building was completely destroyed by fire the night before last. It is rumoured that the loss amounts to four or five lakhs.

—Two mess followers of the 13th Hussars were recently found near old Kandahar with their throats cut. The *Kandahar News* trusts a severe example will be made of the offending district.

—*Times of India*; Indore; "It is with extreme regret that I chronicle the death of Mr. G. R. Aberigh-Mackay, Principal of the Residency College, Indore, which took place on Wednesday, the 12th instant, at 11 a.m. The melancholy event, which occurred suddenly and unexpectedly, has cast a shade of sorrow and gloom over a large circle of friends, European and native, and has brought to a premature close a career as honourable as it was full of high hopes and achievements. Although he often complained of neuralgia, up to the 8th instant he read and played with the Chiefs and Thakores of the Rajkumar class. In the evening of the 9th he went to play lawn-tennis in the Residency Garden, where he got a chill, and was brought home. He passed a tolerably good night, but on the next day symptoms appeared which created anxiety and uneasiness among his friends and relatives."

He died on the following day. The 9th was Sunday; do the good people of Indore play sawn-tennis on Sunday? The correspondent adds: "Mr. Mackay was making preparations to go to England in March next, to see his parents and friends, after an absence of 11 years in India. He was a scholar able to uphold a splendid dignity without being pompous or ostentatious. He was endued with a grace of manner peculiar to himself, and with an unfailing good humour, which gave him a foremost rank in the estimation of those who came in contact with him. The natives have lost in him a sincere friend and an able advocate of their cause; there are very few natives of rank and position who had no personal acquaintance with him."

—The man Gopal Dowlutta, who on Wednesday was carrying the bucket containing the dynamite tubes, which subsequently exploded. succumbed the same night at 10 o'clock from injuries which he had received.

—Deaths last week. 458.

—A Brahmin was arrested yesterday at the Thakoordwar temple, accused of the murder of another Brahamin in Sawunt Waree, and forwarded to that State.

Selections.

THE STORY OF MY CONVERSION.

BY REV. F. VON SCHLUEMBACH.

[An address delivered at the late Y. M. C. A. anniversary in Lynn, and reported by Rev. W. D. Bridge].

[Concluded.]

I found that I had reckoned without my host. I found that she was a very tenacious American lady. She would not let go. She said, "Let us look a little." She quoted history. She had been to school. I made a statement. She said; "Do you claim that on your side? Far away back here this has been brought forward by Christian statesmen and Christian philosophers." And I had to own up that she was right. And she made me a counter-charge concerning state prisons and orphan asylums, and she said: "Christianity doesn't make any orphans to be dependent on the public. Christians can take care of their orphans. The Christian Church can protect all of them, and the Christian generally saves much more money than the drinking class; but the State has to take care of the children of the drunkards and of the infidels." And so I found out that when we settled our accounts I had a great many ciphers, and she had a great many figures, and I considered myself very well whipped, and whipped, too, by a woman who was smart. I didn't acknowledge it, but she had put in some good, solid facts.

While we were conversing, I learned that my train had left. It was Saturday night, and I could not get home until Monday morning—and there I was with that woman before me. I said: "Madam, you are at fault that I cannot go home." She said, "You would better stay here until Monday, and promise me that you will go to church." "O, no, madam," said I. "Oh," said she, "you are honest and fair and now you must go to church, and judge Christianity. Go and judge." I thought that was pretty good logic, and so I said, "I will go." "And, by the way," said she, "you must promise me that you will go to Sunday-school." "What's that?" "Have you not been into a Sunday-school?" "No," said I' "I've never been into a Sunday-school. I don't believe in Sunday-schools. Well, I can promise." And I promised, and went home to the hotel.

When I entered the hotel, I sat down to muse. I had nothing else to do but to muse. I said to myself, "You have made a fool of yourself." It was the first acknowledment of the fact to myself. It was hard; and one thought chased another, and one minute chased another, and time went by, and my agony commenced to be unbearable. The more I thought over her sayings, the more I found that the woman had spoken truth after truth that I never had dreamed about, that I never had investigated, but had talked to people while I never really, personally, with unprejudiced heart, had watched the Bible and its teachings. I felt ashamed, and I went from one terror to another, and it was really a terrible position in my life. I had to acknowledge for the first time in my life that Christianity was right and infidelity was wrong, and that all my misery came because I was on the wrong side. The suggestion came, "You would better be a Christian!" I said, "Never! Never!" I commenced to get mad. I was so angry that I wanted to run my brains against the rock. I had to acknowledge that I didn't want to do right, or else must become a Christian, and wouldn't. No, indeed! I had said, a short time before, that the day my friends should hear that I had become a Christian they might call me "scoundrel." They *did* do it; and they have me as a "scoundrel" on their book to-day. And I would rather have it there as scoundrel, and my name entered in heaven, than to have it struck out of heaven, and entered there in honor.

I came to the conculsion that I had arrived at the point where Schopenhauer teaches that if a man is sick of life he should end it. I knew that if I commenced to think of wife and relatives I could not stand it. I would end all my agony. Forty-five feet below me was the river and the rocks. I would jump into it, and it would be all up then. I jumped on the sill of the window. In that moment, when I didn't know what to do, because infidelity seemed to be wrong and Christianity partially right, so that I was perfectly miserable—in that moment when I wanted to end my life in suicide, a voice said: "Don't make another fool of yourself. What are you going to jump for?" "I'm tired of life. I never will be a Christian, never! And I can't be a dishonest man. I find I am wrong, and I will not accept the right, and I can't give up these principles of philosophy." It loomed up like mountaions—the idea that the woman was right. There is a ray. A voice commenced to talk: "I will help you out of it." No help for me! I quoted several stanzas of philosophy. I can hear the voice now as it spoke to me then; "Frederick, get drunk!" Thot was like a flash of lightning. "Get drunk!" I thought, if I am drunk I cannot go to church, and when Monday comes I can go home. You can imagine how hard my heart was. A moment before I was all in consternation because soberly thinking of the matter concerning my soul. Now I was in my old school. "Get drunk!" I went to bed. I didn't sleep much. I rose in the morning. I didn't desire to eat. You know you don't get drunk by eating, but by drinking. I went out and found a saloon kept by a friend of mine. He said, "You are very early, Fred. Fill up! Have a drink!" I thought I would start with beer, and then put whiskey on. I said, "I'll take a glass." When we got the beer we lifted it up to drink together, and as it came near my nose there was a terrible stench from it. What a horrible drink! It was dreadful. I could not drink it for all the world. He drank his off and professed it was splendid. I didn't want to say it was bad; he would have been mad. I set it down. I said I was not feeling well. I paid for my beer, but I could not drink it.

I then went out on the street. I meditated a little while; and as I was meditating, the church bells rang. I went to church. The sermon didn't do me a bit of good. An old gentleman preached, and he seemed to care very little about Christianity. He described all the wheels of a cotton-factory and how the people worked. And I thought. I looked at Mrs. Albright next to me and I got stubborn in my heart. She said to me, "Don't forget that you promised to go to Sunday-school." She said, "This sermon is not a model sermon." I went up to the church at the proper time, and as I approached the door I heard the sweet songs of children, and they captivated me. I opened the door, and stood in the presence of Mrs. Albright, with about two or three hundred girls and boys. You call that the infant class. They all looked. When the song was over, she came up to me and said, "Here is a dear friend of the General. Now you will sing a song for him." It turned my heart up side down, and I had to do all I could to fight my feelings so that I should not weep. She said, "Now, children, you must show the Captain, my friend, what you have learned. Do you know the twenty-third Psalm?" "Oh yes." She came and gave the Bible. She said, "Captain, I want you to take the Bible; you must see that they don't skip a word." I took the Bible, and they recited: "The Lord is my Shepherd, I shall not want." They went on verse after verse. I became perfectly astounded at those little girls and boys. This is wonderful—how these Christians take care of the children. That pleased me. And I had always boasted of reform—that we must reform. They

commenced to sing again, and when they started, I cried. They commenced to look to see that big Dutchman cry. It was awful. I felt ashamed, and got up and started to go. Mrs. Albright said to me, "Captain, do go to the Sunday school." "Go to the Sunday-school?" "Yes," said she, "The General is waiting for you." I hesitated, took out my handkerchief, and felt miserable and ashamed of myself; but I went around to see the Sunday-school, and I was astonished. I found a large congregation that surprised me. When I entered, the General ran down the aisle and said to me, "Very glad to see you in an American Sunday school." I looked around and said, "That's nice—splendid." He said, "That's our library." I thought it was beautiful, and investigated it a little, I thought I would better face the books than the people.

While I was standing there and looking, the General tapped the bell and said, "Put away your books. Here is my infidel friend, Captain von Schluembach, who will address you on the topic, 'There is no God.' Everybody then began to laugh. I thought that was horrible, but I had said before, and even in public, that if I only could enter the Christian church, and they would let me into the pulpit, I would like to tell the people what fools they were; and now that I had the best opportunity to do it, I felt ashamed that the man had said so. They sang; and I commenced to weep again, because the music broke my heart down. It reminded me of my home, and I felt ashamed that I stood there in that way. The night before came up before me, and it spoke in my heart, "You honor justice, you honor the light." It was a terrible moment. The blood rushed to my face. The General introduced me to the audience. I stepped up to speak. All I could say was this: "I am an atheist and an infidel, and I have been; but I am honest to tell you that since yesterday things have changed with me. I ask you, if you really *know* that there is a God, if you really *know* what you say to be a truth, please pray for me that your God may reveal Himself to me; and if He is a God I will serve Him." They sang another hymn and prayed for me. Not a word was said on religion. The preacher was there. I did not hate him any more.

We went home. It was a beautiful afternoon in August, 1868. Mrs. Albright said, "Come up to the porch. There is a request I have to make of you. I want to go to Germany with my husband next year, and I do love to hear of the Fatherland." We sat up on that porch, in the beautiful surroundings of the American Switzerland, and she spoke to me of the great, sweet Voice, and finally I spoke very long. I told her of the enjoyments of life, and at last I came to speak about home. All at once she stopped me. "Oh," she said, "Captain, I don't want to interrupt, but I desire to ask you a question: was your mother an infidel woman, too?" That was enough; that simple question broke me down. I at once knew what a horrible man I was. Let me tell you at this moment.

When I left home on the 18th of December, 1859, I left a dying mother. My father telegraphed me at two o'clock in the morning, "Come home. Mother is dying." I telegraphed back, "I am going to America." On the early morning train another despatch came: "Fred, everything forgiven and forgotten. Mother is dying." I telegraphed home, "Too late!" That is all I telegraphed. My father had that nailed over my bed, and he said, "That shall not come down from the bed;" and it did not till the day I arrived in 1875 in the fall, and said to him, "Father, forgive me." And he said, "It is all forgiven, my boy, my boy!" But *then* there was a message that came to America from my dying mother. It was this from my father, "You have driven the nail in mother's coffin; you have broken your father's heart with your debaucheries; but mother sends you this word, 'Fred, never forget the Lord Jesus Christ.'"

Mrs. Albright had asked me, "Was your mother an infidel?" But that dear mother in her dying moments requested me to love the Lord Jesus Christ, and her prayer was ascending for her boy. I wept; I broke down. After a long time, the dear lady said, "It is night; won't you go to church? Wash up and go." And we went over to East Mauch Chunk, a little village, and there in a little chapel the young man, the minister, was preaching the Gospel. When we entered it (it was a dark school-house) there were the miners in their shirt-sleeves, and others who were well dressed, and I was astonished that such a mixed audience would come into the church. The young man gave out a hymn, and then I heard the first sermon about "Jesus and His love." He spoke what the Lord had put on his tongue out of the Bible. He showed there was a God. I wondered who told him about me. How he put himself in my heart with the word of God! And I watched him. How I drank in every word that man said; and when he opened out there was a just God, and there was a holy God, and a God that hates sin, I commenced to be full of wonder. I found that I was in a terrible position. I found that God in His mercy had stretched out His hand to every one that would accept Him. I thought that was good. And I watched for Jesus, and I wanted to get up and ask the man where that Jesus was to be had. I could not understand how he could preach so. But the man received the Gospel from on high, and the Spirit told him what to say. He told me that I could be saved now, and I jumped at it, as a hungry fish jumps at the bait, and I said, "Lord, if there is truth, save me!" And He did save me. When I came down before Him, a broken-down sinner, who knew no other help but the divine Saviour, right there He took my heart away from me, that miserable stony heart, and put in a new one that loves Him.

It is twelve years ago, and here I tell you that I praise the Lord to-night that He accepted me, a poor sinner, right there. I had to go through a great deal of persecution. The next day the whole world rose up—the political enemies and organs, the newspapers, the Germans—against me. I was so happy I did not care if the whole world called me a fool. They charged me with taking $10,000 to become a Christian; bu I have got a whole heaven, worth more than everything in America. I knew what I had found. Christianity was not a dogma. I did not learn it in a theoretical school. I had found my Saviour, a present Saviour, a power in the moment of trial, a power in the moment of persecution.

Two weeks ago last Sabbath I stood in the midst of my old colleagues, in the city of Wilkesbarre. I invited them to come out and hear the Gospel. I stood in the hall I had dedicated by the fancy dress ball when I was chief leader, on that spot inaugurated by a blasphemous atheistic speech — stood there by the permission of the owner — and proclaimed Jesus Christ to the men and women with whom I had been in contact as atheists and infidels. Praise the Lord that the men who had bawled at me on the open street, came up and shook me by the hand, and acknowledged that the Lord God was good to the sinner!

I am not ashamed of the Gospel of Christ, because I know what He does for a poor sinner. I know that He took me away from a drunkard's grave to the abodes of sobriety. My Lord has taken away from me all desire and taste for drink. I know how drink tastes. I can taste whiskey, or champagne, if you please, but I have no desire, no more desire for it than I would to commit murder.

I praise the Lord in my inmost heart to know that every moment of my life He speaks to me. If I am in difficulty or trouble He speaks to me, He comes to me, He gives me His voice, wheresoever I am in danger. What else shall I say but, "Praise the Lord, O my soul!" not because others tell me to do it, but because my heart tells me I would be ungrateful if I did not honor Jesus, and that He cares for us, for the world, for the lowest sinner such as I was. He gave Himself to me as my power and strength.

If there is a soul here who is encircled and involved by the iron arms of infidelity or the terrible slavery of the intoxicating cup, let me say to you— in the name of Him who called to me "My son, give Me thy heart"—come and give thy heart to Him to-night. And if any soul is willing to come, the response will be, "I have begotten thee. Thou art mine." You will find that faith is honored of God. Come into personal union with your Master, God. Believe Him. The blessing is so great that I cannot understand how a soul can stay away. I could not go away from Jesus, because He is so good to me, so sweet, so loving, *so* loving, and yet so strong, that all I am, I am in Jesus. Oh, may God bless you, that you may see the Saviour, as I do, in your heart, living and working forever!—(*Zion's Herald.*)

PRIEST, OR MINISTER?

THE Priest of the Levitical law was a man of the tribe called of God to approach Him for the congregations' sake. He was the authorized Mediator and Intercessor to do sacrifice for the people, that they might be accepted; and with dependence upon him they were placed under the law—to him they were *lawed.* (Heb. vii. 11.) Without him they could uot worship according to the covenant of the law. The ambassador for Christ (2 Cor. v. 20) is equally a man called of God, but without exclusive tribal origin, to bear the message of glad tidings to a sinful rebellious people, with authority by commission of a gladdening office, telling them to draw near to God freely without prior submission to the preacher himself as a Mediator and Intercessor and Sacrificing Intervener The peculiar restrictions of the Levitical priesthood have passed into the posssession of Christ; and in Him official sacerdotalism has left the earth for heaven. (Heb, viii. 4.) The Ambassadorial office, which remains on earth, is from Christ the King above, who combines iu his own person the priestly and the kingly. The ambassador who proclaims that Jesus is the only King is instructed to proclaim equally that Jesus is the only priest. There can be no official participation of the throne of Christ; or can there be of his golden mitre. We are strengthened in this view by the Scriptures which represent Christians as an holy priesthood and royal priesthood, and describe the redeemed as made kings and priests unto God. Those passages inform us whrt is the consequence of sinful men receiving the ambassador's gospel of God meekly and affectionately, that apart from all officialism they become privileged to draw near to God in worship through Christ alone, and they come to enjoy the expectation of a crown of glory derived from Him who alone has the transcendental crown. Those passages do not allow any creature to thrust himself in between Christ and the saved soul. While they throw back a soft light upon the honourable office of ambassador, they exhibit every one who pretends to be a priestly middle man as an interloper and usurper. We are not shaken from our adherence to this interpretation by the occurrence of the title Priest in the English Prayer-book. Priest in this book is the abbreviation of an abbreviation. Presbyter was formerly abbreviated into Prester, and then into Priest, to distinguish the elder from the deacon.

The Pope we consider a great chief, who has established himself in lordly power over the fourth kingdom of iron, and has imitated the Emperors in persecuting the Israel of God. How did he attain to such eminence? We answer, Partly by the success of his intrigues to raise himself as head over all other ambitious bishops in Christendom, but much more upon the erroneous claim of an official priesthood than upon clear worldly ambition. He rose as

priest to be the Pontifex Maximus, Supreme Pontiff, of an empire co-extensive with the Roman. Assuming to be the antitype of Aaron in the Christian Church, he boasts of being the successor of Jesus Christ on the earth, he insists that every bishop shall receive the pall from him as a badge of legitimate consecration, and without his consecration there can be no priest to communicate the grace, mercy, and peace of Christ. Destroy the idea of an official priesthood on the earth and the Papacy falls.

The Papal constitution of the Church is:—A priest to receive the universal habitual confession of sin, deposing the Christian member of the royal priesthood from his personal right to confess his sins direct to God. A priest to absolve all from sin, robbing the Christian member of the royal priesthood and spoiling him of his right to seek and find pardon from Christ direct. A priest to sacrifice for sin, requiring the Christian member of the royal priesthood to depend upon the sacrificial act of a fellow man rather than upon "the one oblation of Christ once offered" as a "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." From such a doctrine of priesthood the pretension has been prompted of turning the bread and wine into the real body and blood of Christ by transubstantiation, and applying the propitiation of Christ in the socrifice of the mass not only to the living, but also to the dead in fancied purgatorial pains. (Art xxxi).

The principles of the Reformation impute all that appertains unto priesthood where it ought to be imputed. They open the kingdom of heaven and its privileges of access through Christ unto all believers, without imposing upon them the necessity of consulting an official fellowman. The Ambassador is a messenger of peace to every rebellious heart. He calls the sinner to the throne of God's mercy-seat for confession and abandonment of his rebellion. He calls the doubting petitioner to the forgiving Judge of all men. He calls the worshipper to eat in peace the bread and wine, which are the spiritual portion offered to him through a living faith after the one sacrifice of Christ upon the one altar of God upon the earth. His office decreases in honour like that of the Forerunner's when souls have accepted his message. He is ready to vanish away when he has assured the penitent that there is forgiveness for him, and the impenitent that there is condemnation for him. Having spoken in the King's name he has done the King's work. He must press the issue, and leave it in his Master's hand, that the government of the kingdom of heaven may be glorified hereafter. His success will be proved at the presence of Jesus by the cluster of the saints in light, whereas the priest exalts himself to the finish in extreme unction, requiring the soul that would be saved to rely upon priestly action from first to last,—his last sacrament is a verdict for salvation. Are we to have ministers or priests regulating us for the worship of God? In the germinant sense of prophecy we are ourselves both priests and kings, not less kings than priests. And the fulfilment of the expanded flower in the future presumes that the blade will not be compressed and restrained in the hands of a special official class of human workmen. The priestly hosts of the future are the priestly people of the present by the grace of the Redeemer.—(*Record.*)

Miscellany.

—The following is from an address by Rev. R. S. Storrs:

It is impossible that man, unassisted by superhuman help, should have made the Bible. If the men of 2000 or 3000 years ago could construct, with their unaided faculties, a book which was to lift the race in these later ages, and this remote region to heights of civilization which they themselves never attained, then either the stream does rise higher than its fountain or our modern progress is a delusion and an idiotic dream. It is impossible that man should have made the Bible. Let all the universities of the world, after all the culture of the centuries has been accumulating in them, undertake to make another Bible for the world, and the enterprise would be looked upon as ridiculous and insane. But if we accept God's Agency in it all these mysteries are explained, and the origin of these mysteries. I do not expect to comprehend the mind of God When we can put the stars in our pockets, then we may compass the thoughts of the most High. Its tone of authority is then legitimate and natural; its familiar handling of the highest themes without excitement and without evident effort, its luminous discovery of the way of life, the law of holiness and the redemption of God; the marvels of its structure; its incessant variety with its constant unity; its perfect simplicity with its magnificent wealth of argument and illustration and decription; that structure, by which it holds the mind of the world to it forevermore with breathless attention; the spiritual impulse which comes to the human soul in every mood, and the answer it makes to every need; its inexhaustible energy in lifting people; its power of grasping the barbarian tribe, and transforming it to a Christian commonwealth, its inexhaustible supply for all mankind, and its unwasting power in the world—they are all natural.

If it be a book of God, then I expect a book not like a palace which the human mind has fashioned and human hands have built, trim, polished, charming and stately. I expect a book like a planet itself, vast, and rough in its external appearance, with the treasures of the silver and gold hidden in the strata of rock through which men dig to find them; with mountain chains which he must pierce or cross; with oceans across which he must find his way and whose depths he must sound for himself. I expect a book which will call out the largest endeavor of the human mind for centuries, and all the centuries before it is exhausted of its meaning. I expect the miracles contained in such a book to defy human utterance. I expect prophecy fulfilled to be God's signature to such a book. I expect that it will stand for ages, the wonder-book of the world, in which hell and heaven confront each other and the Redeemer stands between, inviting from the one and alluring to the others. There is no marvel in the book of God which is not legitimate if it be his work. It will be profound and yet simple—as it is; it will compact its whole substance into one sentence—as it does; and, at the same time, it will make its majestic and eternal thoughts articulate in human language, reverberating through mighty passages of prophecy and argument—as it does. It will be incommensurable with other books, as the ocean is with the clouds that are lifted from it, and are tinted by the sun and disappear. It will be indestructible by any assault, as the planet is indestructible by any explosion of the powder of the mining engineer. It will be as permanent as race, and it will reach in its extent to every region of the earth. Everything belonging to it is legitimate at once if it be the Book of God.

We may apply the same principle to the redemption in Jesus Christ which the book presents to us. Men stagger before it on account of the greatness and wonder of power and of love which are involved in it; and they decline sometimes to receive it because it so surpasses human imagination and human thought. But if that redemption be the work of God and not merely of man, it must be expected to transcend all parallel and precedent and to surpass the reach of the human imagination. I grant it at once that if Christ be simply a human person, then the story related of him in the Gospel is entirely incredible. It is a myth, or a fable—the product of fancy or the product of frenzy. But if you grant that stupendous premise that God came to the world in Jesus Christ, his Son, to redeem the world from sin and death unto holiness and eternal life, there is nothing that is not afterward legitimate, and one may say, natural, in all the marvelous story of the incarnation itself, the greater wonder I admit than the one of creation; as the soul to which incarnation is to minister, is greater than the body for which creation is to furnish the platform. And yet, until I can count the instants of eternity, until I can measure the fathomless depths of the wisdom and the power of God, incarnation itself, if verified by him as his work, can do no less than amaze me, and uplift me, and my faith receives it as coming from his infinite plan and purpose. An incarnation covers every miracle that follows: the descent of the dove at the baptism, the breaking of the Divine voice from the cloud, the walking on the water, the feeding of the multitude, the turning of the water into wine, the cleansing of the leper, the raising of the dead, the transfiguration on the mount, the resurrection of the Lord himself, his ascension into heavens, and the coming of the Holy Ghost. They are all natural if the incarnation be accepted as real. You cannot stagger my faith by any marvels after that. They are all infolded in that as the eagle in the egg as the harvest in the seed.

—Like the life physical, like the life intellectual, the spiritual life, while yet confessing an interdependence upon these other forms of life, possesses, like them, an individual existence.

"My *soul* to me a kingdom is." In this kingdom there are laws; there is obedience or disobedience; there is anarchy or order; there is the separation of government; there is the history of growth or decline. This is a fact. As such it is to be respected.

A broken physical law involves its penalty. A denied intellectual law implies a punishment. A defied spiritual law presumes its retribution.

Leap into the ocean; no opposing law of salvation interfering, you will drown. Defraud the hours of rest for study or for dissipation; you lose the mental power of controlling natural sleep. Contest against that surrender of soul to its Creator which we call the religious life; the religious life withdraws itself from you. Unbelief closes over the willing unbeliever like the waves of the sea or the tides of insomnia. These are facts. As such they are to be respected.—Elizabeth Stuart Phelps, in Nov. *Atlantic.*

TELEGRAPHIC NEWS.

London. January, 13th: Lord Kimberley (Secretary of State for the Colonies), in reply to a deputation from the Peace Society which waited upon him to-day respecting the Boers' rebellion, said that the first duty of the Government was to relieve the garrisons in the Transvaal. If the Boers desisted from armed resistance to the British, an arrangement might possibly be come to with them; at the same time His Lordship drew the attention of the deputation to the doubtful title of the Boers to any portion of the Transvaal.—Mr. Gladstone has declined to give the Irish Liberal members any pledges as to the extent of the Irish Land Bill, but stated that he was anxious to do justice.—Telegrams from the Cape state that the successes of the colonial forces in Basutoland continue, and that thousands of cattle have been captured.

14th: Mr. Macdonagh yesterday in Dublin opened the case for the defence of the Land Leaguers, and in doing so said he regarded the present Government prosecution of the Leaguers as the Irish landlords' indictment against their tenants.—Mr. Shaw, M.P. for Cork, and a Home Ruler, besides fifteen other Irish members of the House of Commons, have seceded from Mr. Parnell and his party.—Forty-thousand colliers in Lancashire are now on strike.—The detached British squadron which is going to the Cape has received orders to land a naval brigade there, in order to co-operate with the

land forces.—Latest advices state that the colonial forces have captured the stronghold of the Basutos, with but trifling loss on the colonial side.—Telegrams from South America state that the Chilian forces have captured the town of Lorin, situated a little to the south of Lima, on which city they are still advancing.—In the House of Commons the Marquis of Hartington (Secretary of State for India), in reply to a question, said that the Government of Lord Lytton had not made any recommendation relative to the report of the Indian Army Commission; the Government had, however, requested the India Government to state its views on the subject, but probably the illness of the Marquis of Ripon had delayed the despatch of a reply. —His Lordship, in reply to another question put said the immediate movement of our troops from Kandahar was not probable, and he hoped that there would be time for a discussion of the papers by the House before the movement took place, He could not, however, promise a postponement of the troops being moved in order to admit of the discussion.—The Under-Secretary of State for War, replying to a question, said that the paragraph which appeared in the *Times* on the 11th instant, stating that certain reductions were to be made in the list of active Generals, and giving the ages of retirement, was incorrect. Questions relating to the age of retirement and to pensions were, he said, still under the consideration of Government.

15th: The House of Commons last night, by 435 votes against 57, negatived the amendment of Mr. Parnell to the address in reply to the Queen's Speech. The debate on the address was again adjourned.—An attempt has been made to blow up the armoury at Salford with dynamite, which is alleged to have been the work of Fenians.—The strike among the Lancashire colliers is extending, and serious rioting has taken place.—Advices from the Cape state that the Basutos had attacked the positions held by the Colonial forces at Maseru and Leribe, but were repulsed.—It is reported that the Russian Finance Minister is urging a reduction in the military expenditure of the Russian Empire, in view of the peaceful policy which the present Government of Great Britain is following.

Constantinople, 16*th*: Two of the Ambassadors of the Great Powers at the Porte have been apprized, that Greece intends commencing hostilities against Turkey at the end of this month. The efforts of the Powers to bring about a pacific solution of the Greek Frontier question, are therefore, being redoubled.—The Porte has again sent a note to its representatives abroad, calling attention to the continued Greek preparations for war and suggesting negotiations with the Powers for a peacefull settlement with Greece.

St. Petersburg, 16*th*: Despatches have been received from General Skobeleff's head-quarters, which state that the Tekke-Turcomans had made three desperate attacks on his siege works and camp before Geok Tepe, but were each time repulsed after severe fighting. On the 10th instant the Russian forces stormed the outworks of the fortifications of Geok Tepe, when heavy losses were sustained by both sides.

London, 17*th*: The cause of the explosion at the Salford armoury, which was alleged to have been the work of Fenians, is still unknown.—OBITUARY—Major-General Annesley Knox Gore, Madras Staff Corps. Intense cold prevails throughout England. —Mr. Gladstone has recovered from the severe cold from which he was suffering.

18th: The House of Commons, last night, resumed the debate on the Address in reply to the Royal Speech. Mr. Justin McCarthy, Home Ruler, and member for Longford, brought forward an amendment "that Government should refrain from making use of the military for the enforcement of the ejectment of tenants until the Land Bill was passed."—Mr. Gladstone said that Mr. McCarthy's amendment was an insult to the Throne, and merely brought forward as an attempt to obstruct the business of the House. He hinted that repressive measures would have to be adopted.—Mr. Parnell, who took part in the discussion, admitted that the ultimate object of the Land League was to obtain independence for Ireland, but he deprecated revolution as a means of obtaining it. He said that the first arrest made by the Government under coercion would be the signal for the suspension of the payment of rents altogether.—The debate was then adjourned.—The *Daily News* publishes a paragraph stating that the proposed arbitration of the Great Powers in final settlement of the Greek Frontier Question has been abandoned.—The official correspondence concerning the expenses of the Afghan war has been published, from which it appears that on the 26th of last October the Indian Government estimated the expenditure on the war at seventeen and a half million sterling, which included the cost of Frontier railways.—The Secretary of State for India is prepared to treat any further charges as Indian Ordinary Expenditure.—On the 4th of last November, the Secretary of State for India rebuked the Indian Government for having failed to take the necessary precautions when unusual vigilance was required, and for having publicly expressed confidence in their estimates without the least justification.

19th: The House of Commons last night negatived Mr. Justin McCarthy's amendment to the Address by 201 against 37 votes. The debate on the Address was again adjourned.—Latest advices from Ireland state that County Clare and a part of Sligo have been proclaimed as in a disturbed condition.—Extra guards have been placed over the magazines at Woolwich.—Furious gales have raged throughout England, accompanied by severe snow storms. All the railways are blocked with snow, and many wrecks have occurred along the coasts.—Immense damage has been caused by the overflowing of the banks of the river Thames, and upwards of one hundred barges have been sunk.—The violent storms which are prevailing in England have extended to Western Europe, and postal and telegraphic communication are totally interrupted.—Mr. Powell, the Conservative candidate, has been elected for Wigan by a largely increased majority.—News has been received that the Peninsular and Oriental steamer Ancona, which left Bombay with the homeward mails on the 8th instant, has broken down off Shadwan, in the Red Sea, owing to an accident to her machinery.

St. Petersburg, 19*th*: Later advices from General Skobeleff's head-quarters state the Turcomans, who are invested by the Russians at Geok Tepe, have made a fresh sortie of a desperate character, which the Russians repulsed.—The Russians are now bombarding Geok Tepe and pushing forward their siege-works.

London, 20*th*: The machinery of the steamer Ancona having been repaired, she has proceeded on her voyage.—The violent storms which have prevailed in England the last few days are abating, and the weather shows signs of improvement.—Sixty Land Leaguers at Listowal and Waterville in Ireland have been summoned for sedition.—The official correspondence concerning Kandahar has been published. A despatch of the Secretary of State for India, dated the 11th November, points out the paramount importance of the withdrawal of our forces from Kandahar on the earliest suitable occasion, and adds that it is desirable we should assist in the establishment of a stable Government there. A memorandum, written by General Sir F. Roberts, strongly advocates the retention of Kandahar, because, being on the line to Herat, it would be a favourable base of operations against Russian aggression. He would, however, leave the rest of Afghanistan as much as possible to itself.

PASSENGERS SAILED.

Per P. and O. Str. *Teheran*, 15:

For Southampton.—Dr J Browne Lieut A C MacDonnell Lieut E T Young R A Mr J Rollo Dr Compigne and Mr Kempster.

For Brindisi.—Mr B Lydekker Capt F H Jackson Lieut H S Richardson Col D Limond R E Lieut R G W Long A Gentleman Mr O Gysi and Mr Hayward.

For Venice.—Capt Burnley Cal H B Malleson and Mr Duncombe.

For Malta.—Lieut Col H Clay.

For Suez.—Hon Mr Justice F D Melvill Lieut H Melvill and Miss Bradley.

For Aden.—Capt A D Anderson and Brig-Genl G Leslie.

Per Str. *Rydal Hall*, 17 for Liverpool:

Lieut Wynyard Major Hanna Major Swinburne Mr Richards Rev Mr Mansen Mr Clubb Mr W McGregor Mr H A Welman and Lieut Stubbs.

PASSENGERS ARRIVED.

Per Str. *Manilla*, 16*th*:

From Genoa.—Mr and Mrs Robertson Mr and Mrs Diegel and one child Mrs Luisa Cristen Mr A Rampana Mr G Montano Mr De Rago Vincenzo Mrs Henriette Gaignerex Mr and Mrs De Forest Mr E Schren Mr Vincent Mr Carlo Drehmann Mr and Mrs Francesconi and one Lady.

From Naples.—Mr Miaglia Onselmo.

Per Str. *Olympia*, 15, from Liverpool:

Mr and Mrs F G Hatchell two Misses Carlyle Miss McKay Miss Needham Mr and Mrs E Ward and Mr William Bullock.

Per P and O Str. *Surat*, 19:

From Southampton.—Lieut Davidson Lieut Hext Mr D Gardner Mr R Witham Miss Stainthorpe Mr and Mrs Hadwin and 3 children Mrs Edwards and child Mr Wilkinson and Mr T C Baines.

From Brindisi.—Mr Piercey Miss McIntosh Surgeon Major Spry Mr T Tottenham Mr T D Skelly Rev J G Beaumont Capt H V Ellis Capt Battye Mr J K Bythell Mr W Smith Mr E Wilson Mr McMeekin Mr C Collis Mr W Hastings Rev A H Baker Mr and Mrs Parrish Mr O Langtree and Mr Melland.

From Venice.—Mr and Mrs Ewing Dr Walt and Mr H Edwards.

From Suez.—Mr W H Libby.

From Aden.—Lieut Caudy and 2 servants.

Domestic Occurrences

MARRIAGES.

SEAGER—AINSWORTH—Jan. 17th, at St Anderw's Church, by the Rev D Macpherson, Joseph Willam Seager, Engineer, B I S N Company, to Elizabeth Mary Ainsworth, second daughter of C Ainsworth, Esq., Assistant Manager, Bombay Port Trust.

ANDERSON—WILLOUGHBY—Jan. 19th, at the Cathedral, Bombay, by the Rev F L Sharpin, assisted by the Rev J F Forbes, William Robert LeGeyt, eldest son of Colonel W C Anderson, to Emilie Frances, eldest daughter of Col M W Willoughby.

DEATH.

YOUNG.—at Bangalore-Harold, the child of Mr and Mrs Geo E Young, aged 1 year and 1 month, passed away from earth to heaven on 15th January—"Waiting at the beautiful gate."

"BOMBAY GUARDIAN."

Subscriptions received from 15th to 22nd January 1881.

Major A. L. Grove, 1st October 1881, Rs. 30; E. Thurston, 31st December 1881, Rs. 7-10; Rev. S. P. Jacobs, 31st December 1881, Rs. 6; B. J. Powell, 31st December 1880, Rs. 7-10; R. Johnson, 18th December 1880, Rs. 0-10-6; N. B. Beyts, 1st June 1881, Rs. 2-8.

New Advertisements.

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SHEIKH OOMAR,
Teacher in the Normal School,
Ahmednagar.

Bombay; 18, 1881.

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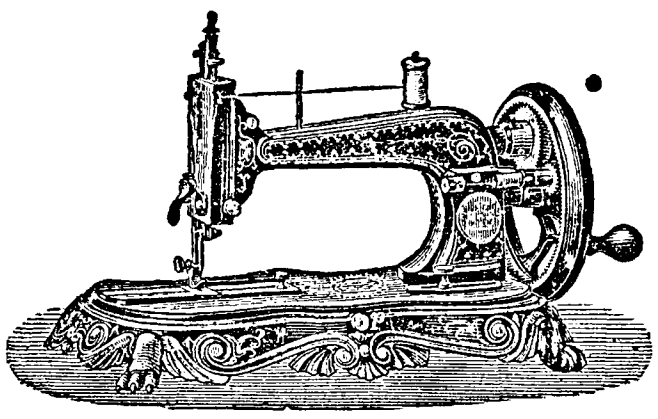

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